THE LAMBERTVILLE RECORD

JULY 19, 1905.

HEROISM OF AUTHORS

BRAVE BATTLES WAGED AGAINST THE AGONY OF DISEASE.

Literature, as Well as Art and Science and History, Is Indebted to Pain and Worry and Suffering For Some of Its Choicest Gems.

There are heroes of the pen as well as of the sword, and the victories of the study are quite as affecting and memorable as those of the battlefield.

If a complete list of the fine examples of heroism of authors were compiled it would reach well out into the thousands and include a large number of illustrious names. In fact, it is said that few authors have done really great work except under adverse circumstances. Literature, as well as science, art and history, is indebted to pain and worry and suffering for some of its choicest gems.

There are few finer examples of the heroism of the study than that presented by Professor Finsen, the discoverer of the light cure for lupus. For the last twenty years of his too short life he suffered from painful diseases of the heart and liver, to which dropsy was superadded, and it was only by daily self denial and the strictest dieting that he was able to live at all.

Yet for all these years, lived in the very shadow of death and in constant suffering, he stuck bravely to his great life work, even studying his own diseases with the keenest attention and writing articles on them for medical journals. The last two or three years of his life were spent lying on his back, unable even to be carried to his beloved institute a few yards away, and yet the lion hearted scientist never relaxed for a single day his gallant fight for his fellow men against disease.

The heroism of the Danish professor suggests a similar brave battle waged by an English professor, J. R. Green, the historian, against disease and pain. It was in 1869, when the disease which had assailed him for many years finally prostrated him and when the doctors gave him no hope of living more than six months, that Green set to work to write his famous "Short History of the English People." Day after day he toiled at his task, holding desperately on to life and in a state of ceaseless pain and exhaustion, and so brave was the man's spirit that he actually prolonged his life for five years. Even he was bound to confess, "I wonder how in those years of physical pain and despondency I could ever have written the book at all."

General Grant's memoirs, which brought his widow the enormous sum of $500,000, were written under even more trying conditions than Green's history. In 1884, the year before his death, the ex-president found himself bankrupt through the failure of the Marine bank and face to face with the prospect of dying penniless and leaving his wife destitute. It was at this terrible crisis that he began to write the story of his stirring career. But the cup of his misfortune was not yet full. A cancer formed at the root of his tongue, and the gallant soldier was compelled to write day after day, suffering constant and severe agony.

Mrs. Browning, too, wrote most of her beautiful poems confined to a darkened chamber, to which only her own family and a few devoted friends could be admitted, in great weakness and almost unintermittent suffering with her favorite spaniel as her companion.

The German poet Heine was another martyr and hero of the study. The last seven years of his life were spent on his "mattress grave," racked with such excruciating pain that he had to take doses of opium large enough to have killed several men in order to give him a few blessed hours of freedom from it. Through all these years of torture he not only bore himself with a noble resignation and cheerfulness, but produced many of his finest and most finished works, including his "Last Poems and Thoughts" and his "Confessions."

Sir Walter Scott's heroic struggle with misfortune and failing health during the closing years of his life is perhaps too well known to call for more than mention. After the commercial crash came which left him crushed with debt and with shattered health he set to work "with wearied eyes and worn brain" and toiled for years, often as much as fourteen hours a day, until the end came and with it the lifting of all burdens, including that of his debts, every penny of which his monumental toil had paid.

In the list are also Frank Smedley, who wrote his book on "a bed of anguish;" Edna Lyall, who kept death at bay by her brave spirit and busy pen, and Clark Russell, who set a magnificent example of patience by his industry when racked with rheumatism. It is also said that much of Sir Arthur Sullivan's sweetest music was distilled from pain.—New York Herald.

Economy.

The following letter was received from his sister by a New Yorker who was away from home on a visit:

I am sending by mail a parcel containing the golf coat you wanted. As the brass buttons are heavy I have cut them off to save postage. Your loving sister,

J.

P. S.—You will find the buttons in the right hand pocket of the coat.

Would Leave It.

"I insist upon your leaving the house," she said angrily.

"Certainly," replied the tramp blandly. "I have no intention of taking it with me."

To every duty performed there is attached an inward satisfaction which deepens with the difficulty of the task. —Scott.

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PEONS OF OLD MEXICO.

Indian Farm Laborers That Are Really Beasts of Burden.

The Mexican peon is the backbone of the republic. Without him the great landed estates, or haciendas, would lie in idleness, while agricultural and commercial interests would stagnate. Of a cast iron constitution, he can endure, apparently without effort, the hardest sort of drudgery. His energy comes from a diet that consists chiefly of ground peppers, beans or frijoles and a large quantity of tortillas. He works from 6 to 6, enjoying in the meantime his two simple meals. In general, the Indian farm laborers are of a subdued and respectful disposition. Like the negroes of the south, they are not far from the main building, so as to be on hand whenever their services are required. They usually insist, however, on celebrating their holidays, which lessens their real usefulness about 25 per cent. The holidays are numerous and afford the laborer many opportunities to quaff from the stupefying pulque bowl. Their stock of surplus change is not apt to be excessive. It cannot be when most of them receive but little over 20 cents a day. Field hands in the states of Guanajuato, Michoacan and Queretaro receive a cuartillo of corn in addition to their wages of 12 cents a day. One hacendado who voluntarily raised the wages of his hands to 18 cents a day found himself without laborers for two days of the week. As the extra wages supplied living means for the entire week, what was the need of working?

These laborers are of all sizes and ages; but, whether young or old, all bear alike upon their brow the depressing and degrading leathern thong that makes of them beasts of burden. The effect of this customary strap on the shape of the head is seen in the fact that the peons the country over have peak shaped heads tending toward the shape of the pointed hat. The supply of laborers is, so to speak, perennial. The young muchacho receives his training in watching the sheep and the goats, acting as messenger or prodding the burros in the pack train. When he is about sixteen years old he takes his place with the regular laborers and begins to cast his eye about for a helpmate. The wife may prove useful and earn a small wage at some such operation as sowing seed. Her life will be a monotonous one. A strip of cloth serves as dress and skirt, a strip of leather provides a sandal, and in the hot regions the clothing for the boys is even as simple. All that is required is a jorongo, which consists of a yard of cotton cloth with a hole for the head and two depending flaps to cover breast and back. There is no possibility of their clothing impeding their movements. When the woman takes her husband's meal to him far out in the fields, she takes the little toddler with her fastened securely in her rebozo.—Pilgrim.

POINTED PARAGRAPHS.

Lots of men recede from ultimatums.

You might as well say a man steals as to say he is frightened.

Any quarrel is unpleasant, but a domestic difficulty is the worst.

Haven't you said a thousand times you wouldn't stand certain things and then stood them?

Some people complain because they can't get justice who should really be grateful because they don't get it.

It doesn't require as much patience to put a baby to sleep as it does to fish, but the men can't see it that way.

How often do you know you are right, and yet the man you are arguing with is convinced you are not! And he half convinces you that you are wrong.—Atchison Globe.

He Saw It.

"Yes, she's pretty, but a poor conversationalist. She seldom says a word. I can't understand why so many men propose to her."

"I can," sighed Henpeck.—Houston Post.

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LIFE IN JAVA.

The Natives Are Grave and Mainly Live and Eat In Public.

The Javans live much in public, and the poorer classes, instead of eating their meals at home, as is the manner of the unsociable Hindoo, seem usually to breakfast and dine at one of the itinerant cookshops to be found at every street corner. More exclusive people may be seen buying the small packets of curry and rice wrapped in fresh plantain leaves and pinned with bamboo splinters, which are intended for home consumption.

To stroll down a village street and watch the culinary operations in progress at wayside eating shops was an unfailing source of amusement, and very clean and appetizing they looked, though the smell was occasionally somewhat trying to the European nose. The Javans, like all rice eating people, are fond of pungent and evil smelling sauces, and equivalents of the Burman gnapee and Japanese bean soy are in constant requisition.

The natives, and especially the children, look fat and healthy and appear to enjoy life under easy conditions, though they are, generally speaking, of grave demeanor and are not endowed with the unfailing vivacity which distinguishes the Burmans and Japanese. During the six weeks that we spent in the island we did not see half a dozen beggars and, except in cities, certainly not that number of policemen.—Pearson's.

THE VEILED PROPHET.

He Was the Most Noted Impostor of the Middle Ages.

The celebrated "veiled prophet" of history was a Moslem fanatic whose real name was Haken Ibn Hashem. He was born about the middle of the eighth century and became the most noted impostor of the middle ages. He pretended that he was an embodiment of the spirit of the "living God" and, being very proficient in jugglery (which the ignorant mistook for the power to work miracles), soon drew an immense number of followers around him. He always wore a gold mask, claiming that he did so to protect the mortals of this earth, who, he said, could not look upon his face and live.

At last, after thousands had quitted the city and even left the employ of the Caliph al Mohdi to join the fanatical movement, an army was sent against the "veiled prophet," forcing him to flee for safety to the castle at Keh, north of the Oxus. Finally, when ultimate defeat was certain, the prophet killed and burned his whole family and then threw himself into the flames, being entirely consumed except his hair, which was kept in a museum at Bagdad until the time of the crusades. He promised his faithful followers that he would reappear to them in the future dressed in white and riding a white horse.

FABLE OF THE PANSY.

The Family of Six That Is Contained in the Flower.

A pretty fable about the pansy is current among French and German children. The flower has five petals and five sepals. In most pansies, especially of the earlier and less highly developed varieties, two of the petals are plain in color and three are gay. The two plain petals have a single sepal, two of the gay petals have a sepal each, and the third, which is the largest of all, has two sepals.

The fable is that the pansy represents a family consisting of husband and wife and four daughters, two of the latter being stepchildren of the wife. The plain petals are the stepchildren, with only one chair; the two small, gay petals are the daughters, with a chair each, and the large, gay petal is the wife, with two chairs.

To find the father one must strip away the petals until the stamens and pistils are bare. They have a fanciful resemblance to an old man, with a flannel wrap about his neck, his shoulders upraised and his feet in a bath tub. The story is probably of French origin, because the French call the pansy the stepmother.

Sunlight and Eyesight.

Sunlight as distinct from sun heat is of benefit to human eyes. Unless refracted from white cliffs or stretches of sand or by other means, it does not cause any impairment of vision. It is the natural provision of the sense of sight and is in harmony with the natural period for work and pleasure—that is, the day. So soon as we introduce artificial light we deal with that which needs caution. A dim light injures vision because the eye alters its shape to receive the feeble rays. On the other hand, a strong artificial light will produce inflammation of the eye surface and worse.

Nero's Appearance.

In his youth Nero was remarkably handsome, but early in manhood his habits of dissipation made him exceedingly corpulent. To judge from his medals and the descriptions left of him he must have weighed over 200 pounds. His features were regular, but his eyes were so protuberant as to be almost a deformity, and he was nearsighted, so much so that he could not recognize his acquaintances across the street.

His Mistake.

Mr. Slimsky—I don't believe the city water is safe. I notice it has a clouded appearance this morning and tastes sort of—milky—and— Mrs. Starvem—That glass contains milk, Mr. Slimsky. The water is at your left. And, by the way, your board bill was due yesterday.—Cleveland Leader.

It has done me good to be somewhat parched by the heat and drenched by the rain of life.—Longfellow.

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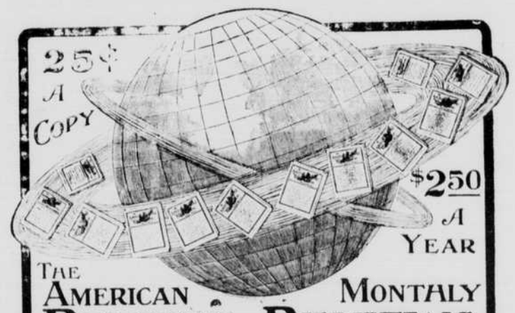

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Leave Belvidere 7.39 and 10.13 a. m., 12.36, 2.51 and 5.46 p. m. Sunday, 7.39 a. m. and 5.48 p. m.

Leave Phillipsburg 7.00, 8.00, 9.55 (Mondays only), and 10.29 a. m., 1.06, 3.23 and 6.19 p. m. Sunday, 8.00 a. m. and 6.22 p. m.

Leave Frenchtown 7.33 and 11.13 a. m., 1.36, 3.56 and 6.53 p. m. Sundays, 8.22 a. m. and 7.01 p. m.

Leave Flemington 7.50 a. m., 12.35 and 3.52 p. m., week-days.

Leave Lambertville 6.30, 8.07, 8.45, 10.37 (Mondays only), and 11.45 a. m., 2.08, 4.28 and 7.25 p. m. Sunday, 8.45 a. m. and 7.40 p. m.

Arrive Trenton 7.01, 8.43, 9.09, 11.05 (Mondays only) a. m., 12.19, 2.43, 5.08 and 7.57 p. m. Sunday, 9.09 a. m. and 8.24 p. m.

Arrive at West Philadelphia 8.16, 10.07, 10.57, 11.51 (Mondays only) a. m., 01.05, 03.49, 05.59 and 08.43 p. m. Sunday, 10.57 a. m. and 10.08 p. m.

Arrive Philadelphia (Broad Street Station) 8.20, 9.31, 10.01, 11.55 (Mondays only) a. m., 1.00, 3.58, 6.00 and 8.47 p. m. Sunday, 10.01 a. m. and 9.12 p. m.

Arrive New York via Trenton, 9.13, 10.33 and 11.34 a. m., 12.43 (Mondays only), 2.03, 4.53, 7.23 and 10.23 p. m. Sunday, 11.38 a. m. and 10.37 p. m.

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West Twenty-third Street Station, 6.05, 7.55, 10.55, 11.55 (Saturdays only) a. m., 1.25 (Lambertville only), 2.10, 4.25 (Phillipsburg only), and 5.55 p. m. Sunday, 6.05 a. m. and 5.55 p. m.

Leave New York, Desbrosses and Cortlandt Streets, via Trenton, 6.10, 8.00, 11.00 a. m., 12.00 noon (Saturdays only), 1.30, Lambertville only), 2.30, 4.30 (Phillipsburg only), and 6.00 p. m. Sunday, 4.15 a. m. and 6.00 p. m.

Leave Philadelphia (Broad Street Station) 7.00 and 9.06 a. m., 12.03 noon, 1.02 (Saturdays only) 2.30 (Lambertville only), 3.34, 5.00 (Phillipsburg only), and 7.10 p. m. Sunday 7.50 a. m. and 7.10 p. m.

Leave West Philadelphia c7.04, c9.10 a. m., c12.07 noon, 1.06 (Saturdays only), c2.34 (Lambertville only), c3.38, c5.04 (Phillipsburg only), and c7.14 p. m week-days. Sunday, c7.54 a. m. and c7.14 p. m.

Leave Trenton, 7.57, 9.56 a. m., 1.03, 1.52 (Saturdays only), 3.27 (Lambertville only), 4.23, 6.00 (Phillipsburg only), and 8.02 p. m. Sunday, 8.42 a. m. and 8.02 p. m.

Arrive Lambertville 8.34, 10.21 a. m., 1.43, 4.02, 4.58, 6.28 and 8.37 p. m. Sunday, 9.19 a. m. and 8.37 p. m.

Leave Lambertville for Flemington 8.47 a. m. 2.10 and 4.50 p. m. week days.

Arrive Flemington 9.16 a. m., 2.37 and 5.15 p. m. week days.

Leave Lambertville for Manunka Chunk and Stroudsburg 8.34, 10.21 a. m., 1.43, 4.02, 4.58, 6.28 and 8.37 p. m. Sunday, 9.19 a. m., 8.37 p. m. For Phillipsburg and Easton only, 6.28 p. m. week-days.

Leave Frenchtown 9.08, 10.45, a. m., 2.17, 5.11, and 9.05 p. m. week-days, 9.50 a. m., 9.05 p. m. Sundays. For Phillipsburg and Easton only, 7.11 p. m. week-days.

Arrive Phillipsburg 9.40 and 11.18 a. m., 2.57, 5.40, 7.43 and 9.37 p. m. Sunday, 10.29 a. m., 9.37 p. m.

Leave Phillipsburg 7.25, 9.45 and 11.22 a. m., 3.03, 5.45 and 9.42 p. m. Sunday, 10.33 a. m., 9.42 p. m.

Arrive Belvidere 7.57, 10.17 and 11.46 a. m., 3.35, 6.18 and 10.08 p. m. Sunday, 11.01 a. m., 10.08 p. m.

Arrive Manunka Chunk 8.03, 10.26 and 11.52 a. m., 3.42, 5.50 (Saturdays only), 6.25 and 10.14 p. m. Sunday 11.08 a. m. 10.14 p. m.

Arrive Stroudsburg (D. L. & W. R. R.) 11.02 a. m., 12.18, 4.17, 4.22 (Saturdays only), 6.57 and 10.45 p. m. Sundays, 11.37 a. m. and 10.45 p. m.

Passengers for Broad Street Station, Philadelphia, by trains leaving Stroudsburg at 6.50, 8.50 (Mondays only), 9.42 and 11.57 a. m. and 5.08 p. m. daily, go through without change at Trenton. A through car for Stroudsburg is attached to trains leaving Broad Street Station at 9.06 a. m., 12.03 noon, 1.02 (Saturdays only), and 3.34 p. m. week-days; 7.50 a. m. and 7.10 p. m. Sundays. By all other trains passengers to or from Broad Street change cars at Trenton.

Connection is made at Stroudsburg with Delaware, Lackawanna & Western Railroad; Lehigh Junction with Lehigh Valley, Lehigh & Susquehanna, Morris & Essex, and New Jersey Central Railroads. At Lambertville with Flemington Railroad. At Trenton with trains to and from New York, Camden, &c.

For further information, see time tables, which can be obtained at the ticket offices.

† Stops only on signal or notice to Agent or Conductor to receive or discharge passengers.

b Regular stop to discharge passengers.

c Regular stop to receive passengers.

W. W. ATTERBURY, General Manager. J. R. WOOD, Pass'r Traf. Mgr.

GEO. W. BOYD, Gen. Pass. Agent.

TELEPHONE NOTICE.

THE MERCHANTS' AND FARMERS' TELEPHONE AND TELEGRAPH COMPANY have now built their lines into almost all parts of Hunterdon County and are ready to receive subscriptions for telephones at the rate of $12.00 per year for unlimited service throughout the county.

The system now reaches New Hope, Lambertville, Stockton, Idell, Kingwood, Sergeantsville, Ringoes, Locktown, Croton, Flemington, Three Bridges, Baptisttown, Rosemont, Frenchtown, Milford, Bloomsbury, Little York, Mt. Pleasant, Everittstown, Pattenburg, Quakertown, Pittstown, Clinton, Annandale, Lebanon, Potterstown, Whitehouse and Whitehouse Station.

Applications for telephones should be made to Charles N. Reading, Frenchtown, N. J., or Eugene Wilson, Sergeantsville, N. J., which will receive prompt attention

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In all its stages.
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